

## CHAPTER XIX

### THE GRADE OF MAGISTER TEMPLI, 8 = 3



OW WE COME TO THE THREE Grades composing the Third (innermost) Order of the Rosicrucian Fraternity. If it has been difficult to write adequately concerning the Grades of the Second Order, how much harder must be an endeavor to expound the august mysteries of the Third! Let it be understood then that what is given here is only what has been received. There is no claim to the revelation of inner secrets.

The Grade of Magister Templi,  $8 = 3$ , corresponds to the Qabalistic meanings of the number 3, represented on the Tree of Life by the third circle, named BINH, *Binah*, Understanding. This Sephirah is known also as the Sphere of Saturn, or field for the manifestation of Saturn; and it is likewise known as the Root of Water. In the alchemical symbolism of *The Book of Purifying Fire*, it is associated with the principle Salt and the alchemical "metal" Tin.

This last attribution appears to contradict the attribution of the third circle to the Sphere of Saturn, but the reader will be well-advised to pause before coming to the conclusion that such a contradiction really exists. It may well be that there is a sense in which alchemical Tin *is* the field of manifestation, or sphere, of the Saturnine influence. But here it is best to be content with this warning against hasty conclusions.

The Grade of Magister Templi is reached by two paths, the eighteenth, corresponding to the letter Cheth and the Key 7, The Chariot, and the seventeenth, which is assigned to the letter Zain, symbolized in Tarot by Key 6, The Lovers.

#### THE EIGHTEENTH PATH

This path is not open to the aspirant until he has become an Exempt Adept, though it leads from the circle corresponding to the Grade of

Greater Adept. He who goes this way that leads to Understanding must first have overcome all sense of "my-ness." The conception of unchanging law, unless it is tempered by the realization of beneficence, will not carry him through the eighteenth path. Great as the powers are of one who has attained the Grade corresponding to the fifth sphere, he must be rounded out by the beneficence characteristic of the Exempt Adept before proceeding to become a Master of the Temple. One must be truly exempt from the delusions of *personal* will and *personal* action before one may traverse the eighteenth path.

The Hebrew text of the eighteenth path is very obscure, but the following rendering is a carefully considered translation: "The eighteenth path is called the Intelligence of the House of Influence. From the center of its inmost perfections the arcana spring forth, with the hidden things in its shadow, and the commixture of this inmost reality with the Primordial of the Primordials" (*Book of Formation*).

This path is represented in Tarot by Key 7, The Chariot. In Waite's version, and in that used by the Builders of the Adytum, a city, or collection of houses, is shown in the background, and in the middle distance flows a river. In the eighteenth-century exoteric pack and in Oswald Wirth's designs (reproduced in Papus' *Tarot of the Bohemians*) these details are not introduced; but all four versions show lunar crescents on the shoulders of the charioteer, thus emphasizing the lunar rulership of the sign Cancer, to which the letter Cheth is attributed.

The arcana that spring forth into manifestation in this path come from "the center of inmost perfections." In Tarot that center is symbolized by Key 2, The High Priestess, and this Key corresponds also to the moon, ruler of Cancer. The robe of The High Priestess is the source of the river shown in Key 7. Key 2 represents the inner Holy of Holies, which has been called "the adytum of god-nourished silence." From this source are derived the deepest and most recondite secrets of practical Qabalah. These secrets are never written. Neither are they communicated in the words of any human tongue. Yet the eighteenth path, through its connection with the letter Cheth, is related to speech, the function assigned by Qabalists to this letter. What is meant is occult speech. It is the Word of the Voice of the Silence.

In Tarot the word *Shefah* (ShPO) (Influence), is represented by Keys 20, 16, and 15. Key 20 is a symbol of the fourth dimension, of the plane of being that is above, yet within, all other planes. This Key shows the coffins of personal consciousness floating on the Great Sea of *Binah*, Understanding. The eighteenth path proceeds from *Binah* as we go down the Tree of Life, and the same path leads to *Binah* on the Way of Return. Key 16, corresponding to the second letter of ShPO, shows the Holy Influence as a lightning flash, which destroys the tower of false knowledge. Key 15, corresponding to the third letter of ShPO, shows how man interprets the operation of this same Holy Influence when he knows nothing about it except the superficial appearances reported by the physical senses.

Under this last aspect the Holy Influence propounds riddles to us and presents us with problems. Thus, the sphinxes of Key 7 and the Devil of Key 15 are related symbols. Both represent incongruous combinations of human and animal elements. They are types of the Great Magical Agent, the force employed in all works of practical occultism.

Numerically ShPO is 450, or  $10 \times 45$ , representing the multiplication of the powers of the Sephiroth (10) by Man (Adam, ADM, 45). The number 450 is also the number of LVChVTh, *looakhuth*, "the tables of the Law." The Law is the *Tora* written on the scroll of The High Priestess. The manifestation of the Law is the result of reactions among the ten Sephiroth composing the Tree of Life. Thus, 450 also corresponds to the words PRI OTz, *peree etz*, "The Fruit of the Tree." Finally, 450 is the number of PShO, *peshah* "rebellion, sin, transgression." In this word the letter P is put before Sh, instead of after it, as in ShPO. That is, the tower of personality represented by Key 16 is put before the liberty of spiritual reality represented by Key 20.

This is the essence of transgression. It creeps into and poisons much of what is offered as occult teaching. It signifies the attempt to determine the action of superconscious power by imposing on it forms built up by the delusive "personal" will. To attempt this is to set about building a Tower of Babel. This is the real black magic—the attempt to force the Universal Life to assume forms dictated by personal minds.

White magic, the practical side of Rosicrucianism and Qabalah, is just the reverse. It makes our world what we want it to be by giving us power to see that the *real* world is already more beautiful, more wonderful, more harmonious than we can possibly imagine.

Reality is beyond all that we can ask or think. It is the satisfaction of every desire, the *actual* satisfaction. The perception of reality is no mental narcotic, wafting us into a dream world where we forget what some call the "harsh actualities." To know truth is to become wide awake. It is to enter into a state of consciousness wherein no good or perfect thing, small or great, is ever withheld from us. This realization brings us into the *real* world—the world of health and of beautiful human relationships, where work is joy, and no means are wanting to its completion. In this real world every moment is an experience of victory, a phase of that eternal success that for ages has been symbolized in numbers by 7.

Key 7 shows the essence of this realization. It is the perception that the Self of all selves is the actual rider in the chariot of personality. This personal existence of ours is but the vehicle for the One Life. To know it as such is to have the consciousness named the Intelligence of the House of Influence.

This knowledge cannot be assumed, and it cannot be counterfeited. We cannot pretend to it, in the hope that by so doing we may reap the benefits pertaining to it. We must make ourselves wholly receptive to the One Will, and this receptivity cannot be simulated. A person may talk about it fluently and even convincingly. His words, indeed, may even lead another

to the direct perception itself. Yet he himself cannot become truly receptive *so long as there remains in him any trace of the fallacy of working to satisfy his personal wants.*

The Kingdom of Spirit must be sought for its own sake. They who really put the quest for it before all else actually have added to their lives all things needful. So long as one seeks the kingdom in order to get things, his real objectives are the things, not the kingdom. Thus, he misses both.

In Key 7, therefore, the chariot is shown standing still. Not until one really sees that all seeming activity of the personality results from the outward and downward flow of the Holy Influence of the One Self can liberation come.

The eighteenth path is the channel of the abundant overflow of the activity of the Life Power, taking form as objects. The Life Power takes these forms through the operation of its quality of self-limitation, directed by the rational self-consciousness depicted in Tarot as The Magician. The objects into which it enters are *both things and creatures.*

To traverse the eighteenth path on the Way of Return, therefore, is to overcome the illusive power of these limitations by learning how to use it. By the work of this path the advancing aspirant masters the destructive force of the Mars vibration, awakens in himself the regenerative potency of the flame of the cosmic Life-breath, and as *The Book of Formation* puts it, "restores the Creator to His throne."

In Tarot Key 7, corresponding to this path, the chariot represents the living temple of the Life Power. The driver is the I AM. He is master of the positive and negative expressions of the Astral Light. The positive manifestation is symbolized by the white sphinx, the negative manifestation by the black one.

The field of his mastery is that of speech. In the occult sense, speech signifies thought as well as articulate sound. A Master of the Temple is one who has learned the secrets of magical speech. He builds by ideas. Furthermore, he knows the vibratory values of certain combinations of sound and the ideas corresponding to them. By his use of the subtle forces of sound combined with thought, he builds himself a body that resists every hostile external force.

A Master of the Temple realizes to the full the meaning of the statement, "Filled with understanding of its perfect law, I am guided, moment by moment, along the path of liberation." He feels within him the urge of that resistless Will that others, of less understanding, mistake for something of their own. He *makes* no plans, but carefully follows the Great Plan, step by step, as it is unfolded to him. He is certain of success. From his earlier experiences in the Grade of Philosophus, he knows that every stage in the cosmic undertaking is a step toward perfect fulfillment of the law of freedom.

## THE SEVENTEENTH PATH

*The seventeenth path is called the Disposing Intelligence (or Intelligence of Sensation). It disposes the righteous to faithfulness, and clothes them with the Holy Life-Breath; and it is called the Foundation of Beauty in the place of the Supernals.*

*Book of Formation*

This is the path that links *Tiphareth* to *Binah*, and it is to be remembered that in Qabalistic psychology *Tiphareth* is the seat of the personalized Ego, as *Kether*, the Crown, is the seat of *Yekhidah*, the Universal Self.

In the diagram of the Tree of Life, *Tiphareth* is midway between the circle numbered 1 and that numbered 10. It is also the center of the group of circles numbered from 4 to 9 inclusive. This group of *Sephiroth*, with *Tiphareth* at its center, constitutes in man the apparatus of personality, with the personalized Ego at the center.

In the planetary attributions of these circles on the Tree of Life, *Tiphareth* is the Sphere of the Sun, and the circles from 4 to 9 that surround it are the spheres of various planets. What is meant by this imagery is that the Ego is as the Sun in the midst of the planets. Remember, too, that the ancients knew as well as modern astronomers that the light of the planets is only reflected sunlight.

"As above, so below"—the microcosmic correspondences of the planets borrow their light from the central Self. It is the power of that Self we see reflected in the interlocking cycles of the world system represented by Key 10 and associated in the Rosicrucian and Qabalistic systems with Jupiter, whose field of influence is the fourth circle of the Tree. The activity of the Self is the form-destroying power of Mars, shown in Key 16 and operative within the field represented by the fifth circle of the Tree. To the unenlightened, desires appear to have a life and independence of their own, but the forms taken by desire are really objectifications of the creative essence of the Self. The working of that creative essence is associated with Venus, pictured in Tarot as The Empress and operative in the sphere represented by the seventh circle of the Tree. The consciousness of the Self, knowing itself to be the witness of the drama of manifestation, is the source of all our intellectual activity. It is personified as Hermes, or Mercury, and has its representation in Tarot as The Magician, whose field of operation is the eighth circle of the Tree. And the light of the One Self also is reflected by that mysterious automatic consciousness personified by The High Priestess, symbol of the Moon, whose field of manifestation is in the ninth circle of the Tree.

Remember, though, that they are in error who suppose the Ego in *Tiphareth* (the selfhood that we intuitively locate within us, near the heart) to be something independent, something separate from the Great and Indivisible Self seated in *Kether*. Just as it is beginning to be dimly apprehended by astronomers that the physical sun of our world system is a center for the concentration of energy that must be focused within it before it may be radiated to the planets of that system, so has it been known, but more clearly, by the sages that every personal center of selfhood is a point at which the power of the single, universal Self is concentrated.

Thus, the path of Zain leads upward from the Sphere of the Sun to the Sphere of Saturn, because in traversing this path we depart from the illusion of separate selfhood, which still persists while we are still Lesser Adepts, and arrive at the realization that the semblance of separate individuality is but the effect produced by the One Self's power of concentrating its limitless energy at any particular point in time and space. Read and reread this paragraph until you grasp its inner meaning. Here is something that leads the mind beyond the limits of words, and if you will follow the clue, you will discover the secret.

Note that the path of Zain is called "The Foundation of Beauty in the place of the Supernals." The Foundation is *Yesod*, the ninth Sephirah, seat of the automatic consciousness. Beauty is *Tiphareth*, the seat of the Ego-consciousness. The place of the Supernals is the archetypal world of the Qabalists, which includes the three Supernal Sephiroth, *Kether*, *Chokmah*, and *Binah*, corresponding to the three highest Grades of the Order. It is because the path of Zain leads to *Binah* that its influence is said to be in the "Place of the Supernals."

Its function is to combine the powers of the automatic consciousness (subconsciousness) and the Ego-consciousness (self-consciousness) in perfect equilibrium. All the practical work of a true Rosicrucian has to do with this. The essence of the technique is developed from the theory taught in the Grade of Theoricus, namely, that subconsciousness is always amenable to control by suggestion. By putting this to the test of practical application, we gradually divest subconsciousness of her various disguises (and in the process also divest self-consciousness of its disguises) until the two modes of personal consciousness are in the purified state represented by the two human figures in Key 6, The Lovers, which corresponds to the path of Zain.

This, as the text says, "disposes the righteous to faithfulness," for the righteous are those who have brought their thought, feeling, and action into harmony with the universal order. And the faithfulness to which they are disposed is represented by Key 11 in Tarot. It is serene confidence that *even now, despite all appearances to the contrary*, perfect Justice is manifested in all the complex operations of the Great Work of the Life Power's self-manifestation. The wise do not look forward to a day when Justice will rule the universe. They perceive intuitively that Justice *does* rule and they school

themselves to discern its operation, even though that operation may be thickly veiled by appearances.

Men and women who are so disposed to faithfulness are said to be "clothed with the Holy Life-Breath," and this is another reason for the nudity of the human figures in Key 6. They are clothed with Spirit, and the word for *Spirit*, in all tongues, is synonymous with *Air*. They have nothing to hide. In yet a deeper sense such persons are clothed with the Life-Breath, for they are invested with powers unknown to ordinary human beings.

In traversing the seventeenth path on the Way of Return, the advancing adept goes through a series of tests that correspond to the letters of the word *Zain*, ZIN, taken in reverse order. First he must prove conclusively that he has overcome death, and these tests correspond to the letter Nun and Key 13. He then demonstrates his mastery of the powers that enable him to identify himself with the One Will represented in the Hebrew alphabet by the letter Yod and in Tarot by The Hermit. Finally, he passes the tests that show that he knows how to wield the "sword of discrimination." In those tests he is able to show that in his personality exists the condition pictured in Key 6. The perfectly harmonious relationship between the conscious, subconscious, and superconscious aspects of the Life Power, as symbolized by that picture, is an actual state of being for the adept who is about to complete his advancement to the Grade of Magister Templi.

This is necessary, because the "mastery of the Temple" is more than control of the physical body. It is control of every vehicle of the Self, from the innermost to the outermost. From the causal body down to the conditions of what is commonly understood as environment, a Master of the Temple is able to determine every form taken by the Life Power.

You are not to understand from this that he is a "miracle-worker" in the commonly accepted sense. But he has completely identified his personal consciousness with that abstract mind that has its seat in *Binah* and that Oriental teachers usually describe as the Higher Manas and Qabalists call *Neshamah* (NShMH). By identity of numeration, this word *Neshamah* corresponds to *Ha-Shayaim*, (HShMIM), "the Heavens," a noun technically representing the archetypal plane of causes. A Magister Templi has so completely identified his inner life with this causal plane of consciousness that he knows himself to be at all times the channel of the power that does actually control the forms of all things.

All of the forces known to science are perceived by him as flowing outward into manifestation through his personality. All laws perceived by scientists are recognized by him as being in actual operation through his daily life. He goes even further than this. He knows himself to be a channel of forces that no exoteric scientist has ever recognized, and an administrator of laws that exoteric science may never discover. Please consider carefully what has just been said. Persons who are far below the Grade of Magister Templi may *believe* themselves to be vehicles of such forces and admini-

strators of such laws, and their belief is correct. A Master of the Temple *knows* what others merely believe, and his knowledge is based on experience.

He has learned the secret of directing the creative forces that are called "Elohim" in the Bible. These are the seven phases of the One Life-breath, symbolized by the seven sides of the Rosicrucian Vault. A Magister Templi understands this sevenfold power and can control the forms taken by its self-expression. Thus, he is in the position described by Swami Vivekananda, who uses Hindu terminology and calls the Holy Life-Breath by its Sanskrit name, *Prana*. Speaking of the adept who can direct the *Prana* perfectly, Vivekananda says:

What power on earth could there be that would not be his? He would be able to move the suns and stars out of their places, to control everything in the universe, from the atoms to the biggest suns. . . . When the Yogi becomes perfect there will be nothing in nature not under his control. If he orders the gods to come, they will come at his bidding; if he asks the departed to come, they will come at his bidding. All the forces of nature will obey him as his slaves, and when the ignorant see these powers of the Yogi they call them miracles.<sup>1</sup>

Such is the power of a Master of the Temple, and its roots are in the states of consciousness represented by the letters of the word *Binah*, BINH. First of all, he is an absolutely transparent medium for the outflow of the resistless energy of the Originating Principle. All of his magic is in his total obedience to the One Law. He is like The Magician in Tarot, who corresponds to the letter *B*. Second, he enjoys conscious awareness that his innermost I AM is identical with the Ancient of Days. Like Jesus, he can say, "Before Abraham was, I am"; and his power over the forms of nature is the direct consequence of his inner identification with That which determines these forms. This is represented by the second letter of BINH, corresponding in Tarot to The Hermit. Third, he has really overcome death, and perceives nothing in the universe but the perpetual renewal of life through changes of form. Because he has identified himself with the Cause of all change, his mental imagery enables him to determine what forms shall be taken by the forces that flow through him. This is what is meant by the letter *N*, and Tarot Key 13. Finally, by the mental states already indicated, a Master of the Temple is able to identify his inner life with the Constituting

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<sup>1</sup>Swami Vivekananda, *Raja Yoga* (New York: The Baker & Taylor Co., 1899), 31.



Intelligence represented by the letter *H* and The Emperor in Tarot. He is one with that power in the universe that makes, frames, composes, and defines all forms.

All this is summed up in the attribution of this Grade to the Sphere of Saturn. In ancient mythology, Saturn is the father of all the gods, and in astrology the influence of Saturn is said to be binding, limiting, and productive of form. The Mastery of the Temple is therefore attributed to this sphere, because the adept's control of the condition of his own body and his power over the forms of his environment are all the result of perfect concentration. Concentration is essentially the *limitation* of the flow of the currents of the Life Power, the establishment of specific boundaries, the carving out or separation of form from form.

## DOCTRINES OF THE GRADE

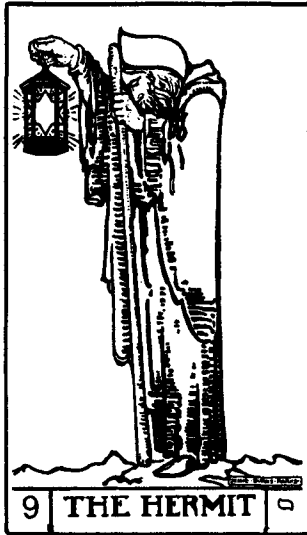
The four doctrines of the Grade of Magister Templi are derived from the name BINH, *Binah*, Understanding. They are as follows:



### 1. THE MAGICIAN Key 1 (B)

Human personality is a medium for the transmission of the high potentials of the Life Power, working at superconscious levels, to the lower potentials of embodiment in the field of existence below the level of human self-consciousness. A Master of the Temple never for a moment loses his awareness of his relationship to that which is above, nor his awareness of innate power to control that which is below. No appearance ever frightens him. He never makes the mistake of supposing that he, personally, performs any action, or that he, personally, is responsible for any result. He is the witness of the mighty works of the One Identity. Watching the phenomena of his world,

he sees everything working out for the inevitable freedom that is the necessary consequence of the Life Power's self-expression.



2. THE HERMIT  
Key 9 (I)

A Master of the Temple has fully identified himself as being none other than the Silent Watcher on the heights of being. He perceives, with that Watcher, that all activity is a series of transformations of the energy of subconsciousness. He knows that the Self moves not, nor enters into any action. He knows it as the eternal witness of the activities of its own power.



3. DEATH  
Key 13 (N)

A Master of the Temple perceives the necessity and the beneficence of the continual transformation of physical vehicles. He sees that this principle of endless change in the world of form brings about the appearance of death. He does more than see. He has grasped the affirmative factor in the phenomena of death. He has "borrowed strength from the eagle" by using nerve currents that in ordinary men have no outlet save through the sex function. A Master of the Temple employs these currents to stimulate certain parts of his brain.

Through their functions he gains the knowledge that delivers him from "the body of this death" and gives him joyous freedom from the limitations of three-dimensional existence.



#### 4. THE EMPEROR

Key 4 (H)

Perfectly identified with the One Will, a Master of the Temple shares with that One its power as the Constituting Intelligence that makes, frames, and composes the world. He has taken the full measure of his humanity in its relation to the Life Power. He sees himself as he really is. In that unwavering vision of truth there is no place for any faulty adjustment, either of his personal vehicles or of that larger vehicle of life, his environment.

Thus, this Grade is said to correspond also to the mode of consciousness named "Sanctifying Intelligence." To sanctify is to make perfect. A saint is a man or woman who measures up to the God idea of humanity. God's image of man is free from every flaw existing in the opinions of man held by mortals. Thus, the Hebrew word for "Sanctifying" is MQVDSH, and its numeral value, 450, is the same as that of the word *Shefah*, "influence," explained above. If we examine MQVDSH, letter by letter, with the aid of the Tarot Keys, we discover that the Sanctifying Intelligence, which is the same as the consciousness of a Master of the Temple, consists of the following:

M: Key 12 (The Hanged Man): A consciousness of perfect dependence on the Life Power.

Q: Key 18 (The Moon): A consciousness resulting from perfect organization of all cell groups in the physical body.

V: Key 5 (The Hierophant): A consciousness of perfect communion with the Inner Teacher and of unquestioning obedience to the directions of the Inner Voice.

D: Key 3 (The Empress): A consciousness fertile in imagery, filled with clear, definite pictures of beautiful consequences flowing from the recognition of the true nature of the Life Power.

Sh: Key 20 (Judgement): A vivid consciousness of immortality, and of the state of being we vaguely designate as the Fourth Dimension.

It should be noted also that since BINH, *Binah*, includes the letters of BN, *Ben* (the Son), and IH, *Yah* (the Father), this intimates that the Sanctifying Intelligence, which is *Binah*, is a state of consciousness in which the Master of the Temple is able to say, with Jesus, "I and the Father are One."